THE GOSPEL-EMBASSY: OR, RECONCILIATION TO GOD,

Opened and Applyed in a Sermon Preached at St. *MARIES*, OXON, *July* 11th. 1658.

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Rom. 5. 10.

If when we were enemies we were reconciled to GOD by the death of his Son, much more being reconciled, we shall be saved by his life.

Eph. 2. 14.

He is our peace, who hath made both one, and broken down the middle wall of partition between us.

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A
CONSOLATORY
TO
C. O. D.
Occasioned and Inspired by a Sermon
Preach'd
By Mr. [illegible]
[illegible]

ALMÆ MATRI
ACAD. OXON.

Summa veneratione ſuſpiciendæ

HANC CONCIONEM

In publicis COMITIIS nuper habitam.

In obſervantiæ & gratitudinis Teſtimonium

D. D. D. Q. L. M. Q.

HENRICUS WILKINSONUS.

RECONCILIATION TO GOD.

2 Cor. 5. ver. 20.

Now then we are Ambassadors for Christ, as though God did beseech you by us, we pray you in Christs stead, be ye reconciled to God.

Without controversie, great is the mystery of Godliness. 1 *Tim.* 3. 16. The word * ὁμολογουμένως carries an Emphasis with it in the determination of the Apostle. And what he asserts, he as strenuously proves by an induction of particular instances in the place forecited, *viz. God was manifest in the flesh, justified in the spirit, seen of Angels, preached unto the Gentiles, believed on in the world, received up to Glory.*

1 Tim. 3. 16.

* *Omnium confessione magnum* Ambros. *Ad verbum declarat paribus verbis loqui, ut ils solent qui potentibus assentiuntur.* Beza in Luc. 22. 6. Ezek. 1. 16.

Every one of these take̅ severally is a transcendent mystery, as we read in *Ezekiel*, There was a *wheel in the middle of a wheel*: So here is one mystery involved in another. Now forasmuch as we find the Well deep, and have not wherewith to draw, since we are not able to fathom the depths of such mysterious things, let's all as

as one man ſtand aſtoniſh'd with an holy admiration of the wonderfull counſels of God, and lay aſide all curious diſputations and learn to believe.

However, ſo far forth as we can meet with a Scripture Clue, we may not be wanting in our beſt endeavours to wind our ſelves out of all Labyrinths whatſoever. Now to the buſineſs that lyes before me, even the great myſtery of Reconciliation (which I have ſelected for the Argument of my enſuing meditations) that I may the better clear a paſſage to my Text, I'le review what the *Apoſtle* principally inſtanceth in, as one of the greateſt myſteries of godlines, *viz.* Θεὸς ἐφανερώθη ἐν σαρκί. This is the ſtupendious, unparalleld myſtery of the Incarnation of the Son of God, and this leads the Van to all the reſt, as having priority of dignity and order both. This is one of thoſe myſteries which the *Angels deſired to peep into*, 1 Pet. 1. 12. They ſtoop down, and with all diligence ſift and enquire into theſe myſteries. And if a compariſon may be admitted with myſteries amongſt themſelves, queſtionleſs this myſtery of the Incarnation of Jeſus Chriſt, is the myſtery of myſteries. Eternity it ſelf will be little enough for us, fully to comprehend it. That the Lord Jeſus Chriſt, the eternal Son of God, equal with the Father, *fellow*, and fellow like with God, as great, and as good as himſelf, ſhould aſſume humane nature, and unite a clod of earth unto his Divine perſon, and become Immanuel God with us, Θεὸς ἀνθρωπος

God

1 Pet. 1. 12. *Prono capite & propenſo collo accurate introſpiciunt.* Beza. *Omnia ſumma diligentia explorant, ac contuentur diligenter, &c.*

Zach. 13. 7.

God and man in one person by an hypostatical union; the tongue of men and Angels can never enough inhance the singularity of this mystery.

That this may be somwhat shadowed forth according to our capacity, my endeavour shall be to solve one grand question, *viz.* What was the great design and end of Christs Incarnation? I answer with the Apostle *Paul*, Gal. 4. 4, 5. *But when the fulness of time was come God sent forth his Son made of a woman made under the Law, to redeem them that were under the Law, that we might receive the Adoption of Sons.* Gal. 4. 4, 5. Further the Apostle gives an attestation unto this truth, 1 Joh. 3. 8. *For this purpose was the Son of God manifested, that he might destroy the works of the devil.* 1 Joh. 3. 8.

Wherefore to accomplish this great work of Redemption and destroy the works of Satan (through hearkning to whose temptations man fell from God) Jesus Christ the middle person in Trinity, the beloved Son came down from the bosom of the Father, to make up the breach and reconcile man the party offending, to God the party offended. And this is that Ministery of Reconciliation given, and intrusted to the Ministers of the Gospel to declare, proclaim, and publish, *v.* 19. *To wit that God was in Christ reconciling the world unto himself.* v. 19. It's said ἐν χριστῷ, which plainly evinceth that this reconciliation was not of yesterday, but that there were transactions, and negotiations between God the Father, and God the Son concerning this admir-

rable contrivance even from all Eternity. Each ſyllable breathes forth love, bowels and wiſdom rais'd to the very higheſt ἀκμὴ and higheſt pitch. Here is ſingular matter of meditation, That when the Angels were paſt by, and left without a Mediatour, yet notwithſtanding there ſhould bee Treaties of Peace before the foundation of the World was laid, to reconcile ſo vile a thing as the World, ſinfull man unto the moſt holy God, by Jeſus Chriſt: Here's met altogether in one a concurrence of Wiſdom, Mercy, Goodneſs, Gracioufneſs, and Loving-kindneſs. Yet although they were all put together, they come infinitely ſhort in the repreſentation of that ſuperabundant love of God in Jeſus Chriſt, which tranſcends all degrees of compariſon.

But the next Queſtion will be, How is this Reconciliation wrought? The anſwer is given in the ſubſequent words, *Not imputing their Treſpaſſes unto them.* God doth not reckon, accompt (ſo the word * λογιζόμενος imports) nor lay the ſins of his people to their own charge, but charge them all upon Chriſt their Surety. And moſt juſt it is that an innocent perſon ſhould pay the debt, when he becomes engaged as a Suretie, notwithſtanding thoſe rotten cavils of the blaſphemous *Socinians*, againſt the truth in this particular. *Luther* hath a ſtrange paſſage to this purpoſe, that Chriſt was *peccatorum maximus*. Such ſpeeches (though I much honour *Luther*) I confeſs are not ſafe to uſe, and I would many now adayes were more cautelous than to ad-

* *Significat tum generatim eſtimare, ſive apud ſe ſtatuere, tum ſpeciatim imputare ſive reputare.* Vorſtius.

adventure their phanſies too far, leſt they outrunne their judgement: But as there are ſome, that rather will loſe their friend than their jeſt, ſo there are ſome that will rather loſe their Religion than a wilde new coyned opinion. Yet (with ſubmiſſion to better judgements) I conceive that *Luther* in the ſaying forementioned implyes no more than what *Calvin*, *Muſculus*, *Zuinglius*, and other reformed Divines have expreſt, *viz.* That Chriſt was *peccatorum maximus imputatione tantum*; and for this aſſertion we have a ground from the Apoſtle, *ver.* 21. of this Chapter, *He was made ſin for us* (i. e.) by aſſuming the nature of offenders, and imputing the guilt of their ſinnes to himſelf, and ſo making ſatisfaction unto the Father, and imputing his Righteouſneſs unto them for Juſtification. But then another queſtion will be propounded, Who are the Commiſſioners entruſted in the declaratiõ of this Doctrine? The next words ſpecifie, *and hath committed unto us the word of Reconciliation.* In the 18. verſe it's ſaid δόντος ἡμῖν *having given* to us; plainly evicing, that the declaration of theſe good tydings is the Gift of GOD. But herein the 19. ver. it's ſaid θέμενος ἐν ἡμῖν; *having committed unto us, or put in us.* The word θέμενος ſignifieth putting, or placing, intimating that a Miniſter of the Goſpel ſhould have the Doctrine of Reconciliation firſt fixed and placed in his own heart, and ſo ſpeak from his owne heart to the hearts of others, and

Ver. 21.

and so comfort others with those comforts wherewith he himselfe hath been comforted in particular. The note which * *Beza* gives on the place I conceive very apposite to my purpose, *This is* (saith he) *a peculiar Emphasis of this forme of speaking, whereby is signified that the heart of the speaker and tongue likewise are ruled and moved by the Lord.* And the learned *Critick* and judicious *Expositor* adds another very seasonable observation —— *And those who from above are appointed to this work are endued with authority to teach.*

Peculiaris est hujus formulæ emphasis qua significatur, & cor loquentis à Domino impelli, & linguam regi & authoritate docendi præditos esse, qui divinitus sunt ad hoc munus delecti. Beza.

Now my Text is the Use and Application of this Doctrine of Reconciliation, This 20. verse is an illative conclusion drawn from the Premises delivered in the 19. ver. In the former there is set forth the Reconciliation on Gods part: He though *pars læsa* the party injured, contrives and designs this great work of Reconciliation. In the latter is set forth the Reconciliation on our part. We who are the offenders & rebels against God, are invited and intreated by the Ministers of the Gospel, the Ambassadors of Jesus Christ, that we would not try conclusions with God, but forthwith lay down our Rebellious weapons, and embrace the word of Reconciliation. Although the Reconciliation is long since perfectly made on Gods part, and Christ is a perfect Reconciler, and thorough-paced Intercessor, yet there is required a spirit of Application on our part. This then is the grand design we drive at in our Ministry; the summe and substance of our whole Gospel-

Gospel-Embassy, to pray and beseech people to be reconciled unto God.

The Text divided and opened.

In which words two main Generals lye obvious to our view, *viz.* The Ministers Dignity and Duty.

I. For the Ministers Dignity. Before I raise Observations, I shall premise a brief Paraphrase upon the words. Τπὲρ Χριστοῦ οὖν πρεσβεύομεν; Now then we are Ambassadors for Christ; or rather, as most agreeing with the Original, Therefore we doe the office of Ambassadors, we act in our office, we are now upon our work, and are even now a doing our duty, and negotiating in our Embassie for Christ: *Legatione fungimur*, so *Calvin*, *Musculus*, *Junius*, *Zuinglius*, and *Beza* render the word πρεσβεύομεν. And the vulgar Edition (though I am far from believing it to be Authentique) herein concurs with those Orthodox Interpreters. And wherein the vulgar Edition (though rarely) is Orthodox, we will not disown what is truth, though from an Adversary. In my apprehension it was a speech which savoured of malice and envy in a high measure in *Maldonate*, who though he could not but acknowledge *Calvins* Exposition to be good, yet concludes—*Quia Calvini est Interpretatio, nolo.*

I. The Ministers Dignity.

Now for the Grammatical Construction of πρεσβεύω, we are not ignorant that Πρεσβὺς is the Radix or Theme whence it is derived, and signifieth an ancient man, a person of respect, gravity, and veneration, and sometimes is applyed to Princes

Princes Ambaſſadors, who uſually have thoſe qualifications. * *Suidas* an accurate Maſter in that Language, tels us the original of this name: *There were* (ſaith he) *certain Philoſophers who went Ambaſſadors with Areobindus into Perſia*, viz. *Damaſcius the Syrian, Simplicius the Silician, Eulalius the Phrygian, Priſcianus the Lydian, Hermias and Diogenes Phenicians, Iſidorus of Gaza*; and theſe returned home with great profit and honour, and theſe enjoyed great priviledges for their faithfull ſervice, and were afterwards had in great eſtimation. So that hence it evidently appears, that Ambaſſadors were perſons of high repute and eſtimation amongſt the Heathens. If Ambaſſadors of Heathen Princes were ſet at ſo high value, and if ſo much reſpect was ſhewed unto thoſe whom Kings on Earth did honour, what then ſhall be done unto all thoſe whom the King of Heaven will honour? The Ambaſſadors in the Text are better and greater than all others, as being Ambaſſadors of Jeſus Chriſt---**Nos itaque vice Chriſti ſupplicamus.* This agreeth with the Arabick verſion. We pray you in Chriſts room or ſtead. * Hence (as *Muſculus* obſerves) the Apoſtle proves *the Authority of his Apoſtleſhip.* For the Apoſtle did not receive his commiſſion of men, nor by men, but from Jeſus Chriſt. Whence * *Bullinger* infers, That *thoſe things which Gods Miniſters command in the name of Chriſt, people ought no otherwiſe to receive them, than as if Chriſt himſelf ſtood by and commanded them.* The Miniſters of the Goſpel may not run upon

* Πρέσβεις ὅτι ἦσαν ἄνδρες οἱ φιλόσοφοι οἱ εἰς Περσίδα διαπρεσβευσάμενοι σὺν Ἀρεοβίνδῳ, &c. Suidas.

* *Bibl. Polyglott.*

* *Ex præmiſſis authoritatem Apoſtolatus ſui colligit.* Muſc. in Loc.

* *Ita vos ô Corinthii non ſecus ac ipſe coram adeſſet, accipere debetis.* Bulling. in Loc.

upon their own Errand, but upon Christ's. His Messengers and Ambassadors they are, and therfore it concerns them in an especial manner, to discharge with all fidelity, that weighty trust reposed in them.

Now having heard of the Dignity of Gospel-Ambassadors, let's inquire into their Duty. God never advanceth any to great Dignities, where he expects not great Duty: The greater the Ministers Dignity, the greater Duty is incumbent upon them.

More particularly.

1. Let's take notice of the substance or the contents of the Apostles Embassie, and that is in his own name, and in all the names of the Ministers of Jesus Christ, to beseech and entreat people to be reconciled unto God. The Text expresseth it thus, Καταλλάγητε τῷ Θεῷ. It is very well worthy of our observation what * *Chrysostome* notes upon the place. *It is not said* (saith he) *Reconcile God to your selves, for God doth not make the breach, but reconcile your selves to God.* The word Καταλλάσσω properly signifieth *commutare, alium facere*, to change, so as to make a man another kind of person; of an Enemy to make him a * Friend. Reconciliation according to the nature of the word, presupposeth a breach: And indeed there was the greatest breach that ever was made by reason of the sin of man. Man was in favour whilst he continued in the state of Innocency; he had rectitude of judgement, a right order of affections, an exact memory, but

* οὐκ εἶπε, καταλλάξατε ἑαυτοῖς τὸν Θεόν, ἀλλ' ἐκεῖνος οὐδέν ἐστιν ὁ ἐχθρὸς ἀλλ' ὑμεῖς. *Chrys. in loc.*

* Καταλλάσσω est facere, ut quis ex alienato fiat gratiosus. Alsted.

by reaſon of *Adams* prevarication, all theſe were defaced, Gods anger procured, and man thrown out of Paradiſe; ſo that of a Favourite before, he is now accounted an Enemy. Here then is the labour, here is the work and grand employment of the Ambaſſadors of the Goſpel, to entreat ſinners, Enemies, Rebels to God, now to come in, ſubmit, and make their peace with him, that ſo they may be reſtored into favour, all breaches made up, and a through Reconciliation made. And herein conſiſts the great work of Reconciliation; when parties between whom hath been friendſhip, and afterwards breaches, then they are brought into favour again. God and man were at the greateſt diſtance, and the breach was made up by Jeſus Chriſt, and he hath *Reconciled us to God.* Our Duty then is to apply this Reconciliation purchaſed by Chriſt, & to labour to be reconciled to God. This is a Doctrine which concerns us all. Let none ſay as *Sheba* did, *What portion have we in David, what inheritance in the ſon of Jeſſe?* Let none refuſe the Soveraign remedy tendred, even a Plaiſter made up of the blood of Jeſus Chriſt. By nature we are all Enemies, and this Reconciliation is of indiſpenſable neceſſity. For whoever lives and dies unreconciled unto Chriſt, he ſhall undoubtedly miſcarry unto all eternity.

Eph. 2, 16,

And in the Preaching of this Doctrine of Reconciliation, thoſe that are true Believers, real Saints, dare not exempt themſelves as if this did not concern them. They fly, as from a Serpent, from

from all ſuch rotten *Antinomian Gloſſes* which corrupt a good Text. Mr. *Calvin* tels us, that *The* Apoſtles buſineſs is with Beleevers, and he daily teſtifieth that he brought that command unto them.* Such as are actually reconciled are concern'd in this Exhortation. It's their duty to clear up their Evidences for Heaven, and daily renew their Repentance, and to pray for the manifeſtations of Gods reconciled countenance towards them. It's (as I am perſwaded) a rotten gloſs which *Aquinas* himſelf gives on the place--*Deus reconciliavit nos ſibi ut cauſa efficiens ex parte ſua; ſed ut nobis ſit meritoria, oportet etiam quod ſiat Reconciliatio ex parte noſtrâ.* He goeth about to prove his aſſertion by particular inſtances, but makes his matter much worſe--*Et hoc quidem* (inquit) *in Baptiſmo & pœnitentiâ & tunc ceſſamus à peccatis.* But if there be ſuch groſs apparent errors in the Champion of the Schoolmen, who is commonly called *Angelicus Doctor*, we had need take heed of taking any Doctrine on truſt for the Doctor's ſake: We had need have our eyes in our head, and pray for a ſpirit of diſcerning, that our ſenſes may be exerciſed to diſcern things that differ.

* *Obſervandum eſt hic Paulo negotium eſſe cum fidelibus. Teſtatur quotidie ad illos perferri hoc mandatum.* Calv. in loc.

Aquinas in loc.

It is a fit compariſon made by one *Robertus Gallus*: *Such* (ſaith he) *as ſtudy the Schoolmen, and in the mean time neglect the ſtudy of the holy Scriptures are juſt of their humour who have wholſom food ſet before them, and yet lay it aſide, and gnaw hungerly upon flint ſtones.* But to this great Idolized Schoolman I ſhall oppoſe

that judicious and faithfull Interpreter of Scripture (* Mr. *Calvin* I mean) the gleanings of whose judgement in Interpretation of Scripture, I preferre before the whole vintage of all the Popish Doctors. Thus he writes upon this Scripture--- *Baptism* (saith he) *was not instituted for that end and purpose, that whatsoever sins were committed before Baptism, should be forgiven unto us: But as we daily sin, so wee should labour by daily pardon to be received into favour.*

* *Neque in hoc institutum Evangelium, ut quæ ante Baptismum admiserimus peccata, nobis remittantur; sed quemadmodum quotidie peccamus, ita etiam quotidianâ remissione à Deo recipiamur in gratiam*, Calv. in loc.

Having taken notice of the substance of this Embassie, which is the Doctrine of Reconciliation. Let's in the next place consider the manner of the Apostles pleading: It's thus expresst. Δεόμεθα ὑπὲρ Χριστοῦ, We pray you in Christs room, and stead: And this doth not onely denote *Actum exercitum*, but *Actum signatum* also (as *Cajetan* observes) who thus Interprets the Apostle--- *That he teacheth that the Duty of Ambassadors is in generall to use all sorts of intreaties, to draw men unto Jesus Christ.* Wherefore Ministers should study all the winning Rhetorique, and use all perswasive Arguments, to prevaile with men to come in and close with Jesus Christ.

Cajetan in loc.

Lastly, here is a Motive urged of great validity and prevalency --- Ὡς τοῦ Θεοῦ παρακαλοῦντος δι' ἡμῶν: *As though God did beseech you by us.* * *Beza* tells us, that there could not be a greater Emphasis. Ὡς relates to a similitude, * *because God intreats us not immediatly by himself, but mediately by the person of*

* *Neq; quicquã dici potuit* Ἐμφατικώτερον. Beza.

* *Quia reipsa non precatur nos Deus, sed veluti precatur in Ministrorum personâ.* Beza.

of Miniſters: Here then is an unparalleld act of Grace and condeſcention, that God ſhould entreat, woe, and beſeech us by the Miniſtry of his Ambaſſadors, that wee ſhould doe good to our own ſouls, and Reconcile our ſelves to him, againſt whom wee have ſo grievouſly offended.

The words thus divided and expounded afford theſe choice obſervations.

1. *That it is the great dignity and honour of the Miniſters of the Goſpell, to be the Ambaſſadors of Ieſus Chriſt.* *Obſerv.* 1.

2. *The greatneſſe of their dignity is a ſpeciall ingagement unto Miniſters for the faithfull diſcharge of their duty.* *Obſerv.* 2.

Thirdly, It is a wonderfull condeſcenſion, and an act of Singular grace and mercy in God to imploy meſſengers concerning treaties of peace and Reconoiliation. *Obſerv.* 3.

Fourthly, Miniſters of the Goſpell ſhould ſtudy and practice the moſt winning way to gaine ſoules unto Ieſus Chriſt. *Obſerv.* 4.

As for theſe 4. It ſhall ſuffice at preſent only to have mentioned them, conſidering that I have not leiſure to handle them ſeverally; neither am I willing to handle them overhaſtily.

The fifth and laſt Obſervation, whereon I purpoſe to fix, is this —— *Obſerv.* 5.

That it is a main Duty incumbent upon all the Miniſters of the Goſpell, with all earneſtneſſe to preſſe upon people the Doctrine of Re-

conciliation, and uſe all the Arguments they can to perſwade men to be Reconciled unto God.

This is that grand needfull fundamentall Doctrine which can never bee preached enough, never heard enough, never learned enough. You ſee (my Reverend Brethren) what a large field lye's before mee to expatiate in. Here's matter enough to bee treated on, in a large volume. And how can a ſhort houre's diſcourſe ſuffice, when many dayes are inſufficient? Notwithſtanding through Chriſt that ſtrengthen's me, by whoſe grace *I am what I am*, I ſhall endeavour to Contract my ſelf, and to ſpeak as much as I can in a few words.

1 Cor. 15. 10.

Meth: 2. heads of diſcourſe.

For Method's ſake I ſhall onely confine my ſelf to two head of diſcourſe, The former whereof onely aimes at the proof of the point aſſerted: the latter ſhall bee imployed by way of ſelf-reflexion, what may this concern us all as reducible unto point of practice. That ſhall conſtitute the Doctrinall part of my Text, this, my particular uſe and *Application*.

1 Head.

To reſume in order what I firſt propounded, I ſhall endeavour to make good my aſſertion by a double proof: both by authority of Scripture, and evidence of reaſon.

1. For Scripture Teſtimony

1. For Scripture Teſtimony, that I may not multiply many inſtances, the Miniſters of the Goſpel (that I may ſpeak it with reverence) are as ſo many Feoffees in truſt with the Miniſtery of reconciliation. They are inſtruments imployed by

by God in the diſpenſation of this great Doctrine. verſ. 18. The expreſſions are * ὁ λόγος τῆς καταλλαγῆς. There you have one clear proof of my Doctrine, that unto the Miniſters *are committed the Doctrine of reconciliation.* This is the depth of love as +*Oecumenius* obſerves. The Angels were the firſt publiſhers of peace *Luk.* 2. 14. *Glory to God in the higheſt and on earth peace and good will towards men.* This office, which was firſt the Angels work, is now tranſferr'd upon men. As for inſtance, the Angel told *Cornelius* that his prayers were heard, but as for the Doctrine of the Goſpel of Chriſt he referr'd him to the Miniſtery of *Peter.* Hence * *Chryſoſtom* obſerves, *that this ſheweth the dignity of the Apoſtles, and what work they undertook, and likewiſe the exceeding greatneſſe of the love of God.* So that hence it plainly appeareth that this work of preaching reconciliation is incumbent upon all the Miniſters of the Goſpel. One excellent obſervation I'le give you more of *Calvin* upon verſ. 18. of this Chapter, whoſe authority is never a whit the leſſe becauſe lately ſo much † traduced. The words of * *Calvin* are thus tranſlated: *when a Miniſter* (ſaith he) *rightly ordained pronounceth out of the Goſpel, that God is reconciled, be it no otherwiſe to bee heard than an Embaſſadour of God, and as one*

v. 18. * ὁ λόγος ἡμῖν, &c. *Praeclarus Evangelii titulus quod legatio ſit ad reconciliandos homines Deo; ſingularis quoque Miniſterorum dignitas quod cum hoc mandato mittantur à Deo ad nos ut internuntii ſint, & quaſi ſponſores.* Calv. † *Ὁ humanitatis profunditatem! quoniam mortuo filio reconciliationis Miniſterium nobis Apoſtolis iterum credidit.* Oecumen. in loc.

* Πάλιν ὁ πανοῦργος ἐλέγχει τὸ περὶ Ἀποστόλων ἀξίωμα, ἐλέγχει πάλιν τὸ μέγεθος τῆς ἀγάπης τοῦ Θεοῦ τῆς ὑπερβολῆς. *Chryſoſt.*

+ Stumbling block removed by *P. H.* wherein that eminent Servant of Jeſus Chriſt Mr. *Calvin* is aſperſed and maliciouſly traduced. * *Quum ex Evangelio pronuntiat Miniſter rite ordinatus propitiatum nobis eſſe Dominum, non aliter audiendus atque Dei Legatus & publicam perſonam ſuſtinens, atque ad id aſſeverandum legitima authoritate praditus.* Calv.

that

that hath the place of a publike perſon, and endued with lawfull authority to aſſert the ſame. Another proof we have verſ. 11. of this Chapter: *Knowing therefore the terrour of the Lord wee perſwade men.* Wee perſwade men indefinitely, they have rationall ſouls, and are capable of perſwaſion: and what doe wee perſwade them unto, but to bee reconciled unto God? Wherefore it's a baſe calumny of the Arminians who charge the Orthodox (as theſe eares have heard in this very place) as if they made man no more then a ſtock or a ſtone in his Converſion. As for our parts wee acknowledge man paſſive in his Converſion, and according to the Prophet, *the way of man is not in himſelf*: Further wee acknowledge the Antecedent, concomitant, and ſubſequent Grace, all to come from God: yet wee cannot deny but God hath endued man with a reaſonable ſoul, and made him a ſubject capable of receiving the Grace of the Spirit infuſed in him: ſo that man *actus agit*, *motus movet*, and is *ſano ſenſu*, ſaid to bee a Co-worker with God. Hee can doe nothing without Chriſt, but hee can doe all things through Chriſt that ſtrengthneth him (as the Apoſtle ſpeaks.)

Jer. 10. 23.

Propheta hic non diſſerit ex profeſſo quid poſſint homines, ſed concedit illis hanc partem, ut conſultent, & decernant.

Phil. 4. 13.

Object. But the objection will bee thus framed. If men (as all men by nature are) bee *dead in treſpaſſes and ſins* it's in vain to preach unto them, wee may as well preach amongſt Tombes and Graves.

Eph. 2. 2.

Anſw. For anſwer hereunto, wee muſt know, that notwithſtanding men are dead in treſpaſſes and ſins, yet ther's a quickning vertue in the voyce

voyce of Jeſus Chriſt, to make even the dead to live. When Chriſt called with a loud voyce, *Lazarus come forth*, then hee that was dead aroſe out of his grave. Thoſe drye bones mentioned by *Ezekiel*, as ſoon as the ſpirit breathed on them, they had ſinews and fleſh, and ſtood on their feet, & became an exceeding great army. So when the Spirit of God works powerfully by the Miniſtery of the word, *mirabiles effectus habet*: The blind ſee, the lame walk, and the very dead are raiſed to life. To this purpoſe tend thoſe Exhortations with thoſe prevalent Obteſtations, Παρακαλῶ διὰ τῶν οἰκτιρμῶν τοῦ Θεοῦ, Rom. 12. 1, *That ye preſent your bodies a living ſacrifice*, &c. Another is, Eph. 4. 1. *I therefore the priſoner of the Lord beſeech you, that ye walk worthy of the vocation wherewith you are called.* A third exhortation is exceeding pathetical, 1 *Theſ.* 2. 11, 12. *As you know how we exhorted, and comforted, and charged every one of you (as a Father doth his children) that ye would walk worthy of God, who hath called you unto his Kingdome and Glory.* All theſe exhortations redound to this iſſue, that ſuch perſons as are already reconciled, ſhould produce evidences of their Reconciliation by their holy converſation, and that is to walk ἀξίως τοῦ εὐαγγελίου, ſeemingly, meetly, as becometh the Goſpel. And according to thoſe 3 Adverbs mentioned, *Tit.* 2. 12. *σωφρόνως, δικαίως, εὐσεβῶς: ſoberly, righteouſly, and godly.* Now the Miniſters of the Goſpel are ſons of Peace, Ambaſſadors of Peace, and the Goſpel which they preach,

Ezek. 37. 11.

Rom. 12. 1. Eph. 4. 1.

1 Theſ. 2. 11, 12.

Phil. 1, 27. Tit. 2, 12.

* *Hæc tria perpetuo meditanda adverbia Pauli*

Hæc tria ſunt vitæ regula ſanctæ tuæ.

Isa. 57.10. *Quasi dicat per prædicationem Evangelii, & renovationem Spiritus pacem dabo, atque eo modo sanabo hominem peccatorem.* Bulling. in loc.

preach is the Gospel of Peace; and this is *the fruit of the lips which the Lord creates*; and the main design which they drive, and the scope they aim at is, to perswade men to make their peace with God, and to throw down all their rebellious weapons, and yeeld themselves unto his mercy. Sinne hath made God their adversary, wherefore that counsell must abide upon them, Mat. 5.21. *Agree with thine adversary quickly, whilst thou art in the way with him.* At this time God hath sent me with an Olive-branch in my mouth, with a Commission of Peace; which if it be neglected this day, for ought any of us know, it may be expir'd and out of date to morrow. But I need adde no further Scripture-proof in so clear a point.

Mat. 5. 25.

2. Proof by evidence of Reason.

In the next place I am to enquire after Arguments for confirmation of the Doctrine. Amongst many I shall reduce them to three heads of Reasons, which I promised for the farther proof of the Doctrine.

Reason 1. Drawn from the office of the Ministers of the Gospel.

The first Reason shall be drawn from the Office of the Ministers of the Gospel. Their names point out their office; they are called *Watchmen, Seers, Workmen, Stars*, &c. But I shall goe no further than the Metaphor of my Text; they are called Ambassadors, a name of great Dignity and Duty; and the great Duty incumbent on them, is to perswade people to be reconciled, *to be at one with God*, as Mr. *Tindal*'s Translation appositely renders it.

Let's

Let's then view the name of Ambaſſadours, and therein wee ſhall finde 4. ſpeciall properties which may very appoſitely bee applyed unto the Miniſters of the Goſpel. The firſt whereof is this, that Ambaſſadours are ſelect Perſons, gifted and qualified for ſo great an employment. Princes never ſend ignorant, unfit Perſons on their errand: So the Miniſters which are of Chriſt's ſending, are qualified and fitted by him for the managing of ſo great and weighty employment. The Prieſt under the Law ought to bee a man of knowledge: [a] *his lips ſhould preſerve knowledge.* And the Prophet [b] *ought to have the tongue of the Learned to know how to ſpeak a word in ſeaſon to him that is weary.* Hee ought to bee *an* c *Interpreter one among thouſand*: And ſuch a one ought the Miniſter of the Goſpel to be, [d] *a workman that needeth not to be aſhamed,* [e] *throughly furniſhed unto all good works.* Ambaſſadours are men of renown and eſtimation, they are highly honoured for their gifts and employment; they do not negotiate concerning ſleight, trifling, impertinent matters, but they intermeddle about weighty affairs of State, and their tranſactions are about their Prince's matters of higheſt concernment. And the reſemblance holds alike with the Miniſters of the Goſpel: They are perſons of * honour, of ability, and fitneſs (ſuch I mean as are of Chriſts ſending) and their buſineſs is to treat about matters of the greateſt conſequence, even of Reconciliation between God and Man. Secular Ambaſſadors

1. Ambaſſadors are gifted and qualified for ſo great an employment.

a Mal. 2. 7.
b Iſa. 50. 4.

c Job 33. 23.
d 2 Tim. 2. 15.
e 2 Tim. 3. 17.

* *Honor iſte & iſta ſublimitas nullis poterit comparationibus adaquari. Si Regum fulgori comparaveris, & Principum Diadematis, longe erit inferior comparatio.* Ambr. in Paſtorali.

deal about weighty affaires of the world, but Spiritual Ambaſſadors deal about Soul-affairs, even the great things of Eternity. [f] *How beautifull then ſhould their feet be, who bring ſuch glad tydings?* [g] *Such are worthy of double honour who labour in the Word and Doctrine.*

f Iſa.52.7.

g 2 Tim.2.17.

2. Ambaſſadors are perſons in Commiſſion.

2. Ambaſſadours are Perſons in Commiſſion; for they have received a Commiſſion from their Prince, by vertue whereof they act accordingly. They dare not negotiate with other Princes without the Authority of their Maſter. They are commiſſionated by the Prince that ſends them: they are bound up by inſtructions from him, neither dare they go beyond their Commiſſion. So the Miniſters of the Goſpel are Perſons in Commiſſion, they are ordained Miniſters into the Univerſall Church for the benefit of the Church in generall, though they may excerciſe their function *ad hic & nunc* in a particular Congregation: yet their removall from one place to another (which ought not to bee done without a clear call) doth not in the leaſt null or make invalid their Miniſteriall function. They are Perſons called, approoved, and ſet apart for this great work [h] *by the laying on of the hands of the* * *Presbytery* which gift ought not to bee neglected but [i] *ſtirr'd up* as the Apoſtle gives an eſpeciall charge. Theſe are thoſe peculiar Perſons who have dedicated themſelves to the ſervice of God, they have put their hands to the plough with a reſolution never to look back. They have given themſelves up as *Hannah* gave *Samuel* for

h 1 Tim.4.14

i 2 Tim.1.16

* *Senſus eſt Timotheum quū Prophetarum voce aſcitus fuit in Miniſterium & deinde ſolenni ritu ordinatus ſimul gratia ſpiritus ſancti inſtructum fuiſſe ad functionem ſuam exequendam.* Calv. 1 Tim. 4.14.

a

a loane unto the Lord all the dayes of his life. But as for ſuch who have no other call but from their own high conceited fancies and others flatteries (as a * Reverend Divine inſtanceth) who through the pride of their own hearts (as *Novatus* conſecrated himſelf a Biſhop) runne before they are ſent, and make haſt (more haſte then good ſpeed) to invade the Miniſters office, let them conſider (if ever they once come to themſelves) that God who is the God of Order and not of confuſion will never bleſſe their excentrick motions. *Vzziah's* meaning and intention was good; hee put forth his hand to hold the Arke, becauſe the Oxen ſhak't it, yet his good meaning and intention could not juſtifie an irregular practice: wherefore a fearfull breach was made, and *Vzziah* ſtruck dead in the place k *for his error.* Likewiſe l *Vzziah* invaded the Prieſt's Office and was ſmote with Leproſy. The ſudden riſing of the Leproſy on his face ſhewes it was a judgement from the Lord as * *Junius* well obſerves. It was a ſignall hand of God puniſhing him for his preſumption. Theſe are judgements upon record, which ſhould ſerve as ſo many warning pieces to cauſe ſuch as uſurpe the Miniſter's function to fear and tremble leſt ſome dreadfull judgement be their portion.

* *V.* Mr. Burroughs *Irenicum.*

k 2 Sam. 6. 7.
l 2 Chr. 26. 20, 21.

* *A Deo præſentiam ſuam in altari teſtante, & ex lepram aſperſabili igne ejaculante.* Jun. in loc.

3ly. Ambaſſadours ought to keep cloſe to their inſtructions and punctually obſerve the very words of their Commiſſion. They come not on their own, but their Maſter's errand, and may neither adde to, nor diminiſh from the ſame.

3. Ambaſſadors ought to keep cloſe to their Inſtructions.

So the Miniſters of the Goſpel have a rule to go by preſcribed by Chriſt, and they ought [m] *to walk according to that rule*; they have a juſt ſtandard to go by, and that is [n] *the Law and Teſtimony*; They have [o] *ſure word of prophecie*, [p] *form of ſound words*. They have counſels of God to deliver; and they muſt be as thorough paced as *Paul* was, who appeal'd to his hearers, & took them to record [q] *that he declared all the counſells of God*. What then ſhall we ſay of ſuch who withhold the truth in unrighteouſneſs, who are afraid to be good, and are ſo puſillanimous as not to dare to ſpeak out what in their judgements and conſciences they are reſolved againſt, even the hereſies, blaſphemies and abhominations of the time: I ſhall give my opinion in the language of *Luther* that valiant Champion of Jeſus Chriſt --- *Impius ſim, avarus, adulter, imo omnium vitiorum reus, modo impii ſilentii non arguar, dum Dominus patitur* (*i.e.*) *Let mee bee wicked, covetous, an adulterer, even guilty of all vices, rather then of wicked ſilence when the Lord ſuffers*. But rather let's look unto the determination of our Lord Chriſt, [r] Mark 8. 38. *Whoſoever therefore ſhall be aſhamed of mee and of my words in this adulterous and ſinfull generation; of him alſo ſhall the Son of Man be aſhamed when he commeth in the glory of his Father with the holy Angels*. And what further ſhall wee ſay of thoſe, who deviſe wayes of their own head (as *Jeroboam* ordained a ſolemne feſtivall) and pretend new notions, new diſcoveries, new light, though

m Gal. 6. 16.
n Iſa. 8. 20.
o Pet. 2. 19.
p 2 Tim. 1. 13.
q Acts 20. 27.
Luther, loc. com.
r Mark 8. 38. *In cœlis Advocatus eſt eorum Chriſtus qui ipſum non erubeſcunt in ſæculo iſto.* Carthuſ.

it

ſt be no better then an *Ignis fatuus* to lead them into bogs and Quagmires: theſe are exceeding ſubtle and skill'd in the art of Legerdemain, ſtill they keep a reſerve or poſtern door to convey themſelves cunningly away (as if they had *Gyges* his ring) that they may eſcape inviſibly: yet it's too too apparent that they in the mean time revive ſundry antiquated, exploded hæreſies, condemned by ancient Fathers and Councells for many Centuries paſt. Surely ſuch as theſe do not act by vertue of a Commiſſion from God: For his Commiſſion runs *in terminis*: *Ad Legem & Teſtimonia*: But they act by their own Commiſſion, juſt as that Prophet did who believed the old Prophet of *Samaria*, and paid dear for his diſobedience. He came and Propheſied againſt the Altar of *Bethel*, ſo far hee was in the right, but after he hearkned to a new light, or falſe revelation of another Prophet, there hee was in the wrong, and was [s] *ſlain by a Lyon* for his too much credulity to the old Prophet, and diſobedience to God. By this ſad example, let's all take heed of deluſions and pretended Revelations, of ſuch ſcepticks as fancy a *Platonick Chriſt*, & of *Familiſts*, *Quakers*, and the reſt of that leaven, whoſe opinions and Perſons both we ought to avoid with as much care as wee would avoid a plague ſore, leſt being once infected with them wee doe not onely ruine our ſelves, but multitudes.

[s] 1 King. 13. 24.

4. An Ambaſſador ought to have reſpect & audience where ever he comes.

4ly. Laſtly, An Ambaſſadour ought to have audience, reſpect, and honour where ever he comes

comes. If an Ambaſſadour be wronged, according to the Law of Nations revenge ought to be taken in a ſignal manner, an ordinary ſatisfaction will not ſerve the turne. An Ambaſſadour repreſents the Prince's Perſon from whom he comes and receives his Commiſſion, and whatever affront or injury is done unto an Ambaſſadour is put upon the Prince's account, who ſends him: ſo the Miniſters of the Goſpel come in the name of the great King of Heaven and Earth, and are his Commiſſion-officers, wherefore their meſſage requires audience, and their Perſons ought to be had in honour. But if any be ſo wicked (as theſe times afford many inſtances) as to injure God's faithfull Miniſters, Chriſt will vindicate their quarrell, and account the wrongs offered to them, all one as done to himſelf. Our proof is very clear, r Luk. 10. 16. *Hee that deſpiſeth you, deſpiſeth me: and he that deſpiſeth me, deſpiſeth him that ſent me.*

r Luk. 10. 16

Reaſon 2. Drawn from the great benefit of a reconciled eſtate.

I proceed to another reaſon which ſhall be drawn from the great benefit and happineſſe intended even unto all eternity, toward all thoſe, upon whom this Doctrine of reconciliation works effectually. It's that great nail which the Maſters of the Aſſemblies labour to drive to the head, the great end and aime of all their preaching to perſwade people to make God their friend, to acknowledge their tranſgreſſions with all their aggravations, and ſue out a pardon through the bloud of Jeſus Chriſt. Now where this Doctrine takes and proves ſucceſſefull,

full, there God lets all ſuits fall, cancells all bonds, quittes all ſcores, and receives the offender into favour. This is *Argumentum ab utili*, and a moſt prevalent Oratour. The happineſſe of thoſe that are thus reconciled is ſet down, [u] Rom. 5. 10. *For if when we were Enemies, we were reconciled to God by the death of his Son: much more being reconciled, we ſhall be ſaved by his life.* Likewiſe we have the whole ſeries of the great Myſtery of reconciliation, with all thoſe rich benefits attending the ſame expreſs'd at large by the Apoſtle, [w] Eph. 2. 13. *We who ſometimes were afarre off, are made nigh by the bloud of Chriſt.* But then this Queſtion will be aſked, who is the efficient cauſe of reconciliation? Conſult, [x] verſ. 14. *For he is our peace.* Chriſt is the Author & finiſher of this peace. By what meaus then is all this accompliſhed? The [y] 16. verſe declares, *And that he might reconcile both unto God, having ſlain the Enmity thereby.* Chriſt by his death deſtroyed death, took away it's ſting, left it like an adder without teeth, like *Samſon* without his locks. Now the cauſe being taken away, the fewd ceaſeth, and the hatred between God and Man endeth: All breaches are compromiſed by Chriſt our ſurety and Mediatour. Hence follow upon this reconciled eſtate two glorious priviledges. One is [z] *acceſſe by one Spirit unto the Father*, verſ. 18. The phraſe carryeth an Emphaſis with it ---προσαγωγὴν ἔχομεν τῷ προσαγωγεῖ: we are as it were led by the hand of Chriſt unto the Father. *Hereupon* * *Piſcator obſerves, that*

[u] Rom. 5. 10. *Quis non videt quàm nequeant deſeri amici & reconciliati, qui cum inimici eſſent, tantopere dilecti ſunt, ut deſeri nequiverint?* Muſc. in loc.

[w] Eph. 2. 13.

[x] ver. 14.

[y] ver. 16. *In eum finem utrique ſibi invicem uniendi erant in unum corpus, & ſublato omni diſſidio pax inter utroſque procuranda atque firmanda, ut poſſent ambo velut in unum corpus compacti atque conſtricti Deo per Chriſti crucem reconciliari.* Bodius in loc.

[z] Ver. 18. * *Ut intelligamus nos non ſponte & ultro in gratiam hanc adiiſſe & acceſſiſſe, ſed huc adductos eſſe.* Piſcator.

that wee did not of our own accord bring our ſelves into favour, but we are brought by Chriſt thereunto. The other priviledge is an enfranchiſement or making of us free Denizons [a] verſ. 19. *Now therefore ye are no more ſtrangers and forreiners, but fellow-citizens with the Saints and of the houſhold of God.* Hence from theſe premiſes we conclude that there is ſingular happineſſe, and unſpeakable advantage which is the portion of all thoſe who are reconciled unto Jeſus Chriſt.

[a] Ver. 19.

Reaſon 3. Drawn from the miſerable condition of an unreconciled eſtate.

But if theſe two former reaſons obtaine not that effect which is deſired & hoped for, I'le adde a third and no more, which is *cauſa à contrario* to repreſent the ſad, miſerable & deſperate condition of an unreconciled eſtate. The Apoſtle calls them Enemies, and more then that, they are [b] ἔχθρα enmity it ſelf in the very abſtract: and more then all this, they are branded [c] στυγητοὶ haters, and hated of God: That word hath both an Active and Paſſive ſignification. Who then of any underſtanding durſt venture to ſleep in an unreconciled condition? To have a potent man thy Enemy, this is matter of great fear and perplexity, but what is it to have the omnipotent God of Heaven and Earth thy Enemy? who proteſts, [d] *that he will eaſe himſelf of his adverſaries, and avenge himſelf of his enemies.* And Chriſt himſelfe calls for ſpeedy execution of ſlaughter to be inflicted on his enemies, [e] Luk. 19. 27. *But thoſe mine enemies, which would not that I ſhould reign over them, bring them hither, and ſlay them before me.* Such perſons then whilſt they

[b] Rom. 8. 7.
[c] Rom. 1. 30.
[d] Iſa. 1. 25.
[e] Luk. 19. 27.

they remain in their ſtate of enmity againſt God *I have no hope, and are without God in the world.* f And if they dye in this unreconciled eſtate, they ſhall miſcarry unto all Eternity. As the Tree fals ſo it lyes, and as Death hath left them ſo Judgement will find them. As ſoon as ever they are launched into the boundleſs Ocean of Eternity, they are put into an utter impoſſibility of returning back into the land of the living, and into an utter incapacity of ſuing out a pardon and reconciliation afterward.

f Eph. 2.12.

Let theſe Reaſons or Arguments mentioned ſuffice for the confirmation of the Doctrine delivered. What remaines now but that I ſhould deſcend unto particular Application, which is the life of every Sermon? Amongſt many Uſes (which I intended) I ſhall at at preſent only fix upon an Uſe of Exhortation; wherein I ſhall addreſs my ſelf, 1. To Miniſters; and 2. To People.

Uſe of Exhortation.

The firſt part of this Uſe I direct principally to my dearly beloved Brethren of the Miniſtry. Suffer I beſeech you (my Brethren) *the word of Exhortation*, to put forth your ſelves to the utmoſt, & with all your might endeavour to preſs home the Doctrine of Reconciliation. Shew people their hurt and cure, their malady and remedy; diſcover unto them their loſt and utterly undone condition by nature, how miſerable is that ſtate which is of nature and Enmity againſt God. Shew them, that there is a way and means of reconciliation purchaſed by the bloud of Jeſus Chriſt. Study all the alluring Rhetoricke and

1. Part to the Miniſters.

the art of perſwading people to doe good unto their own ſouls, and to make all expedition to come unto Jeſus Chriſt. This is the ſubſtance of your Embaſſy (as if you were Chriſt's vicegerents) *to pray them in Chriſt's ſtead to be reconciled unto God.* My Brethren, let me be your remembrancer, as you preach unto your people *the form of ſound words* (which is your duty) ſo to converſe with them that are under your charge. Viſit their houſes and be willing to be acquainted with them. Take heed of a ſtately, reſerved, unſociable carriage in ſpirituall affairs. Such as pray much with their people, and conferre with them, being inquiſitive how their ſouls thrive, theſe are they who, through the Grace of God, ſhall reap ſweet and abundant fruit of their Miniſtery. It's a ſpeciall exhortation of *Solomon*, [g] Prov. 27. 23. *Be thou diligent to know the ſtate of thy flock, and look well to thy heard.* Which Scripture (though uſually is applied to Maſters of families) judicious *Carthwright* applieth unto the Miniſters of the Goſpel. *If* (ſaith he) *a Shepheard ought to take ſuch care of brute Creatures, how much more ſhould ſpirituall Paſtors take care of the flock committed to their charge.* Hence all thoſe rotten diſtinctions of lazy Non-reſidents are to be abhominated, ſuch as were *per ſe, vel per alium: ſemper, vel ad ſemper: Reſidentia loci, vel Officii*: ſuch ſorry fig-leaves could never cover the nakedneſſe of thoſe that uſed them: And my charity perſwades me, that ſuch kind of diſtinctions wil never be taken up again, nor

[g] Prov. 27. 23.

Quanto magis cavendum eſt iis, qui ovibus Chriſti pretioſo ipſius ſanguine redemptis præficiuntur. Carthw. in loc.

nor ſo much as once named amongſt you, Let me then preſſe my exhortation a little more home, that you would put both your ſhoulders to this great work, and that you would make this the τὸ ἔργον the main and principall deſign which you drive, to ſet cloſe upon the conſciences of your Auditors this *unum Neceſſarium*, this grand neceſſary Doctrine of reconciliation, to *beſeech people to be reconciled unto God.*

And having endeavour'd this great work principally, in the next place I conjure you and earneſtly entreat you (as you are Miniſters of the Goſpel of peace) that you would conferre your beſt endeavours to cement, ſoder, and unite diſſenting Brethren: that they may (what in you lies) be prevail'd withall to agree together in Unity on Earth, who ſhall agree in Unity in the higheſt Heavens. I plead not in the leaſt for any perſons (how much ſoever admired by ſome) who are either unſound in the faith, or unholy in life: No reconciliation can be expected, nor ought to be attempted with h *Idolatries*, *Drunkeneſſe*, *Hereſies*, and other ſuch like *deeds of the fleſh*. I plead onely for ſuch as truly fear God, who are not onely nominall, but reall ſaints. Here lyeth the labour, and here the work, to bee reconcilers amongſt them: and ſuch peace-makers are bleſſed. That I may ſpeak, my minde freely (for I love plain dealing) as for ſuch Reconcilers as *Caſſander* of old, and *Sancta Clara* of late, who would joyn together the Arke and Dagon, the Ephod and Teraphim,

h Gal. 5. 20, 21

phim, I mean Proteſtantiſme and Popery, theſe are to be deteſted, and ſent back again to Rome from whence they came.* No peace with Rome, no quarter ought to be given to *Benhadad*: I may ſay of them as *Iehu* ſaid to *Ahaziah*, i *what peace ſo long as the whoredomes of thy Mother* Jezabel *and her witchcrafts are ſo many, dayes without number.* As for *Ignatius Loyola*, Father of the Jeſuites, *Iohn of Leyden, Ringleader* of the Anabaptiſts, and the reſt of their Complices, of whoſe franctick practices we have ample Relations in Print, *they are ſo farre from any reall endeavours after reconciliation with us, as rather, like *Samſons Foxes*, they run abroad *with firebrands in their tails* and ſo ſet all the ſtanding corn a-fire. Theſe are the grand Incendiaries *& flabella ſeditionum.* From Jeſuitiſme and Anabaptiſme all hereſies and damnable errors receive their originall. At *Rome* and *Munſter* this counterfeit coine receives it's ſtamp and impreſſion. Hence as out of a Trojan Horſe is let out an Ambuſcado to deſtroy the Proteſtant Religion, Therefore ther's no ground of hopefull ſucceſſe, if wee ſhould attempt any reconciliation with them. Let them come to us and make ſerious Confeſſions and retractations, but let not us go to them. Let them firſt abjure their principles and practiſes (though I know not why we ſhould truſt a Papiſt upon his oath) till then there can be no poſſibility of embraceing peace with ſuch who either are of Babylon, or for Babylon.

But what is chiefly in mine eye, and aime amounts

* *V.* Biſhop *Hall's* Treatiſe, *No peace with Rome.*

i 2 King. 9. 22

* *V. Sleyd. Comment.* & *Bayly's diſſwaſive.*

mounts to this brief iſſue, to perſwade all thoſe to unite amongſt themſelves, who are found in the faith and holy in life. Amongſt them there are ſome who come ſo farre up to us (and we hope they may yet come farther, if ſelf intereſts make no obſtructions) as to acknowledge us true Miniſters, the Church of England a true Church. Much is granted to this effect by ſome * Reverend diſſenting Brethren in Print. When carnall Intereſts, ſecular policies, and mentall reſervations are laid aſide, and men declare plainly what they would have, and when we know once where to finde them, and where they will fix, then Attempts of Accommodation may attain a happy and comfortable ſucceſſe. That which much concerns us all is, to lay to heart and be deeply affected with *the diviſions of Reuben*, and to uſe our utmoſt endeavour to compromiſe differences, and make up breaches and animoſities, leſt otherwiſe we gratify the Jeſuit who is the common Enemy, who loves to fiſh in troubled waters; or is like an Adder which ſeeks for ſhelter in broken walls. Let's leave off contention *prius quam ſeſe immiſceat*; ſo *Iunius* renders the words of *Solomon*, k *Prov.* 17. 14. (i. e.) Let not contention mixe with our affairs. For once it being mixed and joyned, it's not eaſy to unmixe and ſeparate. Wherefore let it be our care, and wiſdome not to give advantage by our domeſticke breaches to the wild Boar of *Babylon*; or the ſubtle Foxes of *Munſter* and *Racovia*, who when they ſee us a quarrelling one with another,

* *V. Apolog. of the five diſſenting Brethren.*

k Prov. 17. 14.

another, they make a prey of us both. I well remember about this time 24. years ago in the *veſpers* of our *publicke Act* there was a Queſtion diſcuſs'd which the * Reſpondent held Affirmative -- *An Calviniani (quos vocant) & Lutherani poſſint in unam Eccleſiam coaleſcere?* And in the like ſolemne convention another Queſtion 7. years ago was affirmed homogeneous to the former by a * learned Profeſſor of our Univerſity -- *An conveniat Evangelicis inter ſe pium colere ſyncretiſmum?* But eſpecially let's have recourſe unto Scripture: What ſaith the Pſalmiſt, [l] *Pſal.* 133. 1. *Behold how good and how pleaſant it is for Brethren to dwell together in unity.* I have often fetch't a ground of hope againſt many fears, from 2. Propheſies: The one is [m] *Zeph.* 3. 9. *For then will I turn to the people a pure Language, that they may all call upon the name of the Lord, to ſerve him with one conſent.* The other is [n] *Zach.* 14. 9. *And the Lord ſhall be King over all the Earth; in that day ſhall there be one Lord, and his name one.* Though there bee but one Lord, yet his name is called on diverſly; but here is Propheſied an unity of worſhipping God. And as for unity amongſt Brethren, this is accounted a fruit of our effectuall calling, [o] *Eph.* 4. 3. *Endeavouring to keep the unity of the Spirit in the bond of peace.* And for the better ſetting home of this exhortation, the Apoſtle mentions 7. *Ones* in the following verſes, viz. *One body, one Spirit, one hope of our calling, one Lord, one faith, one Baptiſm, one God and Father of all.* How pathetically doth the

*Dr. *Wingham* of St. *Iohns.*

* Dr. *Wilkinſon* of *Chriſt-Church.*

l Pſal. 133. 1.

m Zeph. 3. 9.

n Zach. 14. 9.

o Eph. 4. 3.

the Apoſtle preſſe unanimity? p *If* (ſaith he) *there be therefore any Conſolation in Chriſt, if any comfort of love, if any fellowſhip of the Spirit, if any bowells of mercies, fullfill ye my joy that ye be like minded, having the ſame love, being of one accord and one minde.* * *Pythagoras* uſed to put a brand upon the number of two, becauſe it firſt departed from unity. But the Apoſtle propounds the Queſtion in the negative, which hath the force of a ſtrong affirmation, q *For whereas there is among you envying and ſtrife, and diviſions, are ye not carnall and walke as men?* Sects and factions have their ſource and orginall from the fleſh; ſo * *Muſculus* a judicious expoſitor obſerves.

p Phil. 4. 1.

* *Numerus binarius eo magis infamis quia primus auſus eſt diſcedere ab unitate.* Pythag.

q 1 Cor. 3. 3.

* *Notandum eſt etiam hoc loco unde ſint factiones et ſectæ in Eccleſia. Primum quidem ex carne, ut qui ſectarii ſunt, licet videantur eſſe ſpiritualiſſimi, revera tamen carnales exiſtant.* Muſculin 1 Cor. 3. 3.

Further let me be your remembrancer of that great duty that in an eſpeciall manner concernes the Miniſters of the Goſpel, that is to unite amongſt themſelves, and endeavour to draw in one yoak, and as one man, r *contend for the faith which was once delivered unto the ſaints.* Let the Apoſtles exhortation be as a frontlet before our eyes, and as a Phylactery ſewed on the hemmes of our garments, ſ *Rom.* 14. 19. *Let us therefore follow after the things which make for peace, and things wherewith one may edify another.* The Phraſe is διώκωμεν, we muſt purſue and run after peace, though it may ſeem to flye from us: But we muſt not take any peace at a venture, but that which tends to edification, as † *Pareus*

r Jude 3.

ſ Rom. 14. 19

† *Sectemur: ſtudium vehemens conſervandæ pacis requirit. Paci adjungit ædificationem mutuam, ut non pacem*

quamvis, ſed eam tantum præcipi intelligamus, quæ ad ædificationem pertinet. Non ædificat pax, in mendacio, ſuperſtitione, idololatria, impietate, ſed in veritate. Zech 8. 19. *Veritatem & pacem diligite.* Pareus.

obſerves. Of all others let the faithfull Miniſters of Chriſt endeavour after a right underſtanding of each other, and a loving correſpondence and oneneſſe of heart and judgement amongſt themſelves. Tell it not in Gath, publiſh it not in the ſtreets of Aſkelon, leſt the Popiſh party triumph when they heare that even the Lords Diamonds cut one another, and that there are great animoſities, evill ſurmiſes, and bitterneſſe of ſpeech one towards another, amongſt ſome that are truely Godly. How ſharpe was the contention between two rare men even *Paul* and *Barnabas*, inſomuch as they † *departed aſunder one from the other.* In ſeverall centuries we read of the great variances amongſt thoſe who were eminent Lights in the Church, as *Irænæus* was at great variance with *Victor*, *Cyprian* with *Stephan*, *Ierome* with *Auſtin*, *Baſill* with *Damaſus*, *Chryſoſtome* with *Epiphanius*, *Cyrill* with *Theodoret.* And their private inconſiderable differences amongſt themſelves, gave great advantage to the common Enemy Satan, who (as a learned Authour obſerves) * *is vexed with the peace of the Brethren*, but much pleaſed with their contentions. Though it cannot be expected but offences will come, and that in the Church militant there will be ſounding in our ears the noiſes of Axes and Hammers, and oft times it falls out that Doctors both Godly and learned differ in ſome things from one another in their judgement. Yet every Miniſter of the Goſpel ſhould imitate his Maſter Chriſt in being a Reconci-

† Act. 15. 39.

* *Dolebat hoc Diabolus qui ſemper de fratrum pace torquetur.* Optat. L. 2.

conciler. It was ſtoryed of *Athanaſius* that he was in leſſer matters *diſſidentibus Magnes*, (though in weighty affairs he was *Adamas*, an Adamant not to be moved) even a Loadſtone to draw thoſe unto him, who differed from him. Wherefore abundance of wiſdome and candour is required towards ſuch as diſſent from us, if they keep thoſe Fundamentall Principles of faith and a good conſcience. Trueth ought to be ſpoke but *in* v *Love*. And a lapſed Brother ought to be reſtored or ſett in joynt, ſo the word καταρτίζετε imports, but it muſt be done by ſuch as are w *ſpirituall, and in the Spirit of meekneſſe*. If matters be circumſtantiall, abundance of gentleneſs, moderation and mutuall forbearance ought to be exerciſed. A flint may ſooner be broken on a Pillow then an anvile: † And mildneſſe in ſome caſes may prevail, where roughneſſe cannot. But if matters be Fundamentall; If ſome cry down the morall Law as an Almanack out of date, as ſome *Antinomian Spirits* have endeavoured, if others cry down Magiſtracy and Miniſtery, as ſome *Anabatiſticall Spirits* have done; if ſome cry down the Chriſtian Sabbath (as ſome * *Antiſabbatarians* have done with much impudence and profaneneſſe of ſpirit) in theſe and ſuch like caſes, let's not yeild an inch, let's keep our ground. Let *Luther's* heroical reſolution be our pattern for imitation---*Hic gero titulum cedo nulli*. It was the prudent Counſell of *Athanaſius* to the Orthodox Brethren, that they ſhould by no means receive any pacificatory Letters from

v Eph. 4. 15. ἀληθεύοντες ἐν ἀγάπῃ, *hoc eſt, perſiſtentes ſinceri in vera doctrina ac fide, & in charitate.* Zanch.

w Gal. 6. 1. Καταρτίζω *ſignificat rem aliquam reſarcire, & collapſam reparare.* Tarnov. in medull. Ev.

† *Si virtutum finis ille ſit maximus quæ plurimorum ſpectat profectum moderatis omnium pulcherrima eſt* Ambr. *de Patriarch.* l. 1. c. 1.

† *Tillman* of *Colcheſter*, who writes for the Jewiſh Sabbath: and D. *Heylin* who in a late book intitled *Reſpondet Petrus*, diſcovers himſelf a profeſt Adverſary to the ſtrict keeping of the Lordsday, & decries ſtrict obſervers thereof.

* Ἐπειδὰν γὰρ τὴν ἁπλότητα τῆς πίστεως ἅπαξ ἀφῶμεν, ἀκρισίας ἔσται πέρας οὐδὲ λόγων εὑρήσομεν Basil. Epist. 235.

x Heb. 10. 23

y Heb. 12. 14.

z Prov. 23. 23

a Gal. 4. 18.

* *Prædicare verbum Dei nihil aliud est, quam derivare in se furorem totius inferni & Satanæ.* Luth. loc. com.

* *In aliis mansuetus ero, in blasphemiis in Christum non ita.* Zuing. in Ep. ad Servet.

George the Arrian Perſecutor, and* *Baſil* in an *Epiſtle* to *Epiphanius*, aſſigns a ſtrong reaſon, why *Athanaſius* gave ſuch Counſel, *If once* (ſaith he) *we ſhake off the ſimplicity of the faith, there will be no end of Diſputations.* However let us all confer our heads and hearts together that we may agree ſo farre as we can, ſtill *holding* x *faſt our profeſſion without wavering.* Let it be our endeavour y *to follow peace with all men and holyneſſe.* Let's preſerve a happy union between truth & peace.

All the truths of God are more pretious then the Gold of *Ophir.* We are commanded to z *buy the truth*, are prohibited from ſelling of it. Wherefore we ought all in our ſeverall places and capacities to be valiant for the truth, even all ſteel to the back: The truth of God is a good matter, and *it's good to be* a *zealouſly affected in a good matter.* * *Luther* uſed to ſay, *That to preach the Word of God zealouſly, was a ready way to bring the rage of all the Devills in Hell about our ears.* But in Gods cauſe let's go on couragiouſly, and though we may be vilified by the vileſt of men, yet let's reſolve with David *to be more vile.* A good God, a good cauſe, and a good conſcience will carry us through the greateſt dangers and difficulties. And let us ſtill remember to ſhew moſt meekneſſe in our own cauſe, and moſt zeal in the cauſe of God. So * *Zuinglius* anſwered *Servetus*, *in other things I will be mild, but not in blaſphemies againſt God.*

Now I have not yet done with the preſſing of this Doctrine of union amongſt Brethren; I ſhall yet

yet proſecute it farther heartily, deſiring that my words may leave deep impreſſions upon your Spirits, and obtain ſome comfortable ſucceſſe. The breaches amongſt the Miniſters were as an Arrow ſtuck in the ſides of that good man *Philip Melancthon*: Whereupon on his death bed, he profeſt---*I am very glad I am to leave this World, becauſe I ſhall be with Chriſt, and then ſhall be freed from the contentions of ſome Divines*, which were very great at that time. There's a ſad ſtory of two eminent Martyrs for the truth, viz. * *Meletius* and *Peter*, Biſhops of Alexandria, who when they were put into Priſon fell at variance amongſt themſelves about a petty difference, whether the *Lapſi* were to be received into communion? The Schiſm was very great, inſomuch as they drew a partition between each other in Priſon, and would not hold communion with each other, and yet afterward they joyntly ſuffered Martyrdome. And it's not eaſily to be imagined, what a great Rent their diſſention made in the Church of God, and gave advantage to the common Enemy. And what a duſt was raiſed between two choyce, and conſtant Martyrs, *Ridley* and *Hooper*? one preſt conformity too ſtrictly upon his Brother, and contended with too much eagerneſſe for ſuch kinde of vain, uſeleſſe Ceremonies (which *Calvin* calls *tolerabiles ineptias*.) Yet notwithſtanding theſe two Godly Biſhops could not agree in Blacks and and Whites, they could both agree in Red, for they reſiſted even unto bloud, and ſeald the

* *Epiphan. Hæreſ.* 68.

truth of their Religion with the effuſion of their bloud.

And now to ſpeak my judgement more plainly as in the preſence of God, without partiality, having no mans perſon in admiration for advantage, I conceive it a word ſpoken in due ſeaſon, and that there is neceſſity of ſpeaking of it, even to exhort Miniſters to ſtudy the things that make for peace, and eſpecially to agree in a ſweet Harmony one with another. And I am fully ſatisfied in my judgement, that to effect this much deſired union, a ſpeciall expedient will be in ſeverall Counties (as * ſome herein have given a good Preſident already) to aſſociate into *Presbyteries*, and exerciſe that Government (which by experience is known to be *Flagellum Hæreſium*) and ordaine Miniſters, and to put Church cenſures into execution. When Miniſters meet together, and ſolemnly ſeek God by prayer and faſting, they ſtrengthen one anothers hands, and unite each others hearts. The keeping up of Diſcipline, is a ſpeciall means to preſerve union amongſt Brethren, to extirpate Hereſies, and ſweep them away as dung, and promote the power of Godlineſſe. It hath often lain ſad upon my Spirit to conſider the miſchief that hath enſued upon want of execution of Church Diſcipline. *Hinc illæ lachrymæ.* Hence for want hereof, a ſluce hath been opened to let in an inundation of hereſies and blaſphemies. But it's much to be hoped that the execution of Diſcipline will ſhut up the ſluce, and ſtop the inundation. *Faxit Deus.* Now

† *London, Lancaſhire, Eſſex.*

Now having ſpoken thus farre to Miniſters, the other part of my uſe I will direct to people. And the ſubſtance of my exhortation is to perſwade them with all alacrity of Spirit to embrace the Doctrine of Reconciliation tendred to them. It's the great Doctrine of concernement in an eſpeciall manner to be Preacht, and practiſed. The Ambaſſadours of peace publiſh theſe good tidings, They come in the name of Jeſus Chriſt offering termes of Reconciliation. With what joy, with what ardency of love ſhould you embrace ſuch gracious offers? O how ſweet is the voyce of Chriſt unto his Church! His lips drop as an honey combe. If thou be the Spouſe of Chriſt, thou wilt delight to hear the voyce of the Bridegroom: So the Evangeliſt tell's us ... b *That the Friend of the Bridegroome which ſtands and hears the Bridegrooms voyce rejoyceth greatly.* Now conſider Chriſt's meſſengers are his voyce unto people; They come on his errand, and deliver what he puts into their mouth. O how ſweet then will Chriſts words be to a gracious heart! And this is that ſweet, welcome word which Miniſters deliver to pray men to be reconciled and make their peace with God. My Brethren I beſeech upon in the bowells of Jeſus Chriſt, to ſet the higheſt eſtimate upon this Doctrine of Reconciliation, preferre it before your appointed food, before thouſands of Gold and Silver. And have them in honour, and account their feet beautifull, who do the office of Evangeliſts, and are diſpenſers of theſe truths, and Trumpeters

2. Part of this uſe to people.

b Joh. 3. 29. *Diſcimus etiã hic quod etſi amicus ſponſi. (i.e.) Miniſter Evangelii non gaudeat gaudium ſponſi, neque fructũ eum percipiat ex Eccleſia qui ſponſi proprius eſt; non tamen caret gaudio quodam ſuo vel ex eo quod ſtet & audiat vocem illam ſponſi longe ſuaviſſimam quam rurſus bona fide tanquam internuncius referet ſponſæ.* Rollocus in locum.

ters of Goſpel peace. Though they be men of like paſſions, yet they are Perſons of honour, Commiſſion officers, authorized by Jeſus Chriſt to Preach the Goſpel. Private Chriſtians my diſcourſe of theſe things *Charitative* (but let them keep within the compaſſe of their own calling) and exhort one another to embrace this Doctrine; but Miniſters exhort *authoritative* as Ambaſſadors and commiſſioners of Jeſus Chriſt. Wherefore (Brethren) let me be your remembrancer of the great duty incumbent on you all, to love and reverence the Perſons of your Miniſters, and have them in honour for their works ſake eſpecially. I ſhall put you in minde of a Scripture or two, that ſo my exhortation may leave deeper impreſſion upon your hearts: one is, c 1 Cor. 4. 1. *Let a man ſo account of us as Miniſters of Chriſt, and Stewards of the Myſteries of God.* Another Scripture is, d 1 Tim. 5. 17. *Let the Elders that rule well, be accounted worthy of double honour, eſpecially they who labour in the word and Doctrine.* Which place ſeems to me plainly to ſet forth two ſorts of Elders, viz. Ruling and Preaching Elders. And being compared together that διπλῆ τιμὴ the *double honour* is eſpecially to be given to the Preaching Elder. There's an Emphaſis in the ſcituation of the words, It's not οἱ μάλιϛα· but μάλιϛα οἱ κοπιῶντες. I am non ſingular in my Interpretation, but have the concurrence of many judicious learned *expoſitors who go before me in this Interpretation. I ſhall put you in remembrance of the following verſe:

c 1 Cor. 4. 1.
d 1 Tim. 5, 17
*Duplices igitur Prebyteri fuerunt, cum uni vacarent gubernationi, alteri ſermoni & orationi, &c. V. Bez. in in loc.
*Quod duplicem interpretatur Chryſoſtomus vitium & reverentiam non impugno. Calv.
Et deinceps ſubjicit —— Colligere autē hinc licet duo fuiſſe tunc Presbyterorum genera, quia non omnes ad docendum ordinabantur: Nam aperte verba ſonant, quoſdam bene & honeſte præfuiſſe, quibus tamen non erant commiſſa docendi partes. Calv.

ſever: *For the Scripture ſaith thou ſhalt not muzzle the Oxe that treadeth out the Corn: The labourer is worthy of his reward.* This plainly expreſſeth the duty of people to maintain their Miniſters: if it were a cruell thing to muzzle the mouth of Oxen who tread out the Corn, much more cruell to withhold maintenance from thoſe who labour in the word and Doctrine. I ſhall onely compare this with another Scripture, (and in ſpeaking my conſcience I may the rather be more earneſt in behalf of my dear Brethren, becauſe I plead not for any Intereſt of my own) [c] Gal. 6. 6. *Let him that is taught in the word communicate unto him that teacheth in all good things.* It's ſaid κοινωνειτω not μεταδοτω not to contribute but to communicate unto him as *Oecumenius obſerveth. So that hereby it's evident that the releife of Paſtors is not Eleemoſynary, and precarious, but a kinde of commerce and exchange of ſpirituall for carnall things: For he that teacheth beſtoweth on his flock ſpirituall treaſures, & they that are taught ſhould beſtow on him part of their temporall goods: And for the *Quota pars* (whereupon ſuch a duſt hath been raiſed) I cannot conceive how all the men on earth can ever be able to finde out ſo fit a maintenance as Gods own proportion, inſomuch as thereby Miniſters are affected with the condition of their people according to Gods bleſſing of their increaſe, whether in a leſſe or a greater meaſure. I ſhall onely name one Scripture more to put you in minde of your duty to Miniſters, and that is [f] *Heb.* 13. 17.

[c] Gal. 6. 6.

* *Hoc eſt, qui docetur Doctori ſuo communicet alimentum, bene volentiam, honorem. Nam hoc indicat quod appendit, in omnibus bonis, & non inepte communicet, impertiaturve dixit, & non retribuat vel rependat. Communio ſiquidem id eſt: Ille ſpiritualia confert, tu qui doceris carnalia.* Oecum. in loc.

Obey them that have the rule over you, & ſubmit your ſelves, for they watch for your ſouls as they that muſt give account, that they may do it with joy and not with grief. By rulers and leaders are underſtood the Paſtors of the Church: I rather underſtand it ſo with * *Pareus* to be meant of Miniſters, then of Magiſtrates as *Zuinglius* obſerves. But *Parens* adds four main duties of people to their Paſtors, viz. *Reverence, love, obedience, and gratitude.* All theſe things people owe unto the Miniſters of the Goſpel.

*Ἡγουμένους. Duces, *Haud dubie intelligit Eccleſiæ Paſtores & Gubernatores ut ſupra v. 7. Neque enim alios Duces vel Gubernatores tunc habuit Chriſtiana Eccleſia.* Pareus. *Primum eſt Reverentia, ut agnoſcamus ordinem divinum, eoſque ut Legatos Dei nobis miſſos reverenter excipiamus & audiamus. Alterum eſt Amor propter officium. Tertium, Obedientia, ut iis obtemperemus in iis quæ ipſorũ officii ſunt propria, & quæ Dei nomine ex verbo ejus credenda, vel facienda præſcribunt. Quartum eſt gratitudo, ut officiis & beneficiis quibus poſſumus ipſis labores & curas compenſare ſtudeamus.* Pareus.

But I draw to a cloſe, what further remains concernes us all, both Miniſters and people. My buſineſſe yet remaining is by way of Character to decypher thoſe who are reconciled, and by way of motive to excite you all to get aſſurance of your reconciled eſtate. Theſe are weighty arguments, which I ſhall diſpatch with what clearneſſe, and Brevity I may, and ſo put a period to this diſcourſe.

Charact. 1. Every reconciled perſon relyes on Chriſts Righteouſneſs.

1. We are to put our ſelves upon the teſt and triall, whether we are in a reconciled eſtate. Amongſt many diſtinguiſhing notes which may be aſſigned, I ſhall only mention three *inſtar omnium.* The firſt whereof is this (and it is a Propoſition of eternal truth) every reconciled perſon denyes his own Righteouſneſs, and relyes onely

onely upon the Righteouſneſs of Jeſus Chriſt. No way to obtain Reconciliation, no other way to preſerve it, but by the imputation of Chriſts Righteouſneſs. The Garment of Chriſt is abſolutely compleat, and needs not the patching up of our merits: For what are all our Righteouſneſſes but [g] *filthy rags?* Chriſt is the High Prieſt, who [h] *was once offered to bear the ſin of many.* He it is [i] *who trod the Winepreſſe alone.* He is the only mediator, for there is but *one* [k] *Mediator between God and man, the man Chriſt Ieſus:* Chriſt is the [l] *price* of our Redemption, and we [m] *have Redemption through his bloud.* The name of Jeſus is the onely name, for [n] *there is no other name under Heaven whereby we ſhall be ſaved.* * There is no thinking of God without Chriſt: Neither will Chriſt admit any Competitors or Corrivalls in this great buſineſſe. Chriſt is a totall ſaviour, and he will have the whole honour (as is moſt due) unto himſelf. The whole work of ſalvation is Gods peculiar Intereſt. *Iſaiah* 43. 11. *I even I am the Lord and beſides me there is no ſaviour.* Inſomuch that *Bellarmine* himſelf that Champion of Rome is Αυτοσχεδιαζει; For having pleaded at large for merits, he gives his laſt Reſolution as a correction of the Premiſes, ſaying; *It's the ſafeſt way to rely onely on the mercies of God in Chriſt.* Wherefore let *Papiſts* diſcard their own merits (however they diſtinguiſh *de congruo & condigno* to elude their conſciences) and let *Socinians* abhorre their blaſphemy, who conceit that their obedience without Chriſt merits can

[g] Iſa. 64. 6.
[h] Heb. 9. 28.
[i] Iſa. 63. 3.
[k] 1 Tim. 2. 5.
[l] 1 Cor. 6. 20.
[m] Eph. 1. 7.
[n] Acts 4. 12.

* *Non ſolum horribile eſt, ſed etiam periculoſum de Deo extra Chriſtum cogitare.* Luth. Loc. Com. *Qui cuiquam ſalutem promittit ſine Chriſto, neſcio utrum ipſe ſalutem habere poteſt in Chriſto.* Aug.

o Iſa. 43. 11. *Bellarm. L. 5. de Juſtif.*

juſtify them. Yet notwithſtanding let us wholly betake our ſelves to Chriſts righteouſneſſe. His robes are broad enough to cloath us, His merits are of Infinite dignity and eſtimation. The great Apoſtle deſired *not* [p] *to be found in his own righteouſneſſe which is of the Law, but that which is through the faith of Chriſt, the righteouſneſſe which is of God by faith.* And Job that holy man propounds the Queſtion, [q] *How ſhould man be juſt with God? if he will contend with him, he cannot anſwer him one of a thouſand.* Should the holieſt of men, ſuch as were *Enoch*, *Noah*, *Moſes*, *Abraham*, *David*, *&c.* Stand upon their own righteouſneſſe and joyn iſſue with Gods Juſtice, not one of them could be able to ſtand in judgment. Wherefore we lay this down for a foundation and a certain truth ---- That all reconciled Perſons account Chriſt their onely Peace-maker, their rock and refuge, their Counſellour, ſaviour, their onely Interceſſour, and [r] him *who of God is made unto them, Wiſdome, Righteouſneſſe, Sanctification and Redemption.* This then is the firſt note of triall, whether we come off clear, whether we throw away our own reaſon, merits, righteouſneſſe, & venture all upon the righteouſneſſe of Jeſus Chriſt. He *is a* [ſ] *ſtone, a tryed ſtone, a pretious corner ſtone, a ſure foundation.* Wherefore we muſt (as the Perſians when the King was offended brought his Son in their Armes) offer Chriſt unto the Father in the Armes of faith, and venture all upon his meritorious ſatisfaction. There's no

[p] Phil. 3. 9. *Deo homines examinante & probante inveniar inſitus Chriſto ut palmes viti qui non meos ex lege Moſaica, ſed ex virtute Chriſti me efficientis fructus proferam deo gratos.* Arias Mont. in loc.

[q] Job 9. 2, 3. *Quaſi dicat; fruſtra ſe defendere apud ipſum & præ ipſo conetur. Nulla comparatio Dei & hominis juſtitiæ.* Mercer. in loc.

[r] 1 Cor. 1. 30.

[ſ] Iſa. 27. 16.

no danger of miſcarrrying, if with a lively faith we caſt our ſelves upon Jeſus Chriſt.

Secondly, This foundation being neceſſarily laid, a ſuperſtructure may the better be raiſed on it; Therefore another note of triall I ſhall aſſign to be, the new framing, new moulding, and faſhioning of the heart. For the heart of an unreconciled Perſon is rebellious againſt God; As it's recorded of *Iulian the Apoſtate* that he ſhot up arrowes into the ſkie with a malicious intention to hit Chriſt: So every naturall man that lives without God in the World, would dethrone God (if he could) he hates God, his wayes, his ordinances, his people. But as ſoon as the conquering power of the Spirit of God ſubdues the heart, there is a marvelous change and alteration for the better. There's a [t] κολλύριον to anoint the eyes: So that the underſtanding is inlightned, and thoſe that are Gods Children are [u] *renewed in the Spirit of their minde.* They are all men and women of a pretious anointing, which is *that* [w] *unction from the holy one whereby they know all things.* And as for the wills of theſe regenerate, reconciled Perſons, they are now yielding, obedient, and pliable to the will of God. For inſtance, *Saul* before his converſion raved in a diſtempered zeal againſt the *Diſciples*, and breathed threatnings & ſlaughter againſt the Church, & through his diſtemper'd zeal thought he did God good ſervice by perſecuting of the Church of God, but as ſoon as ever Chriſt met him in the way, and threw down Horſe and Man, and told him

Charact. 2. The heart is new framed & faſhioned.

t Rev. 3. 18.

u Eph. 4. 23.

w 1 Joh. 2. 20.

Act. 9. 5. him that *I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks*; then his will was changed, and he wholly devolved himself upon Christs will, as appears by his humble answer *vers. 6. Lord what wilt thou have me to do?* Further, all the affections are changed. These a reverend, † Divine in an excellent and Singularly usefull book calls *the feet of the soul.* By these the soul is carryed along. And indeed the affections are the wings of the soul, to help it to soar aloft in Divine raptures and contemplations. Now in a reconciled Person all his affections are alterd for the better. His love was formerly upon sin, now it is placed upon God, and all the wayes of holynesse: So that now what God hates a true beleiver hates, and what God love's a true believer loves. It's that *τὸ ἀμίσειν* the Psalmist gives *y Psal. 97. 10. Ye that fear the Lord hate evil.* And the best of Orators tells us; *That to will & nill the same is the chiefest part of Friendship.* And as for the joy, hope, desire, they are all changed in a regenerate man. Whereas formerly they were placed upon worldly vanities, now they are placed upon God, and the great things of eternity. In a word, where a Person is reconciled unto Christ, there's a new heart, and clean water is sprinkled upon it, the proud heart is become humble, the hard become soft, so that a new vergency and bent of the heart evidenceth it self throughout the continuall practice of the life and conversation.

ver. 6.

† Mr. *Dyke* in his book called the *Dectitfulnesse of mans heart.*

y Psal. 97. 10.

Idem velle ac idem nolle est summa pars amicitiæ. Cic.

Charact. 3. drawn from the fruits of a Reconciled estate.

And this put's me in mind of the third Character

cter (which I indended) drawn from the fruits of a reconciled eſtate, which put forth themſelves in the whole carriage of the life. Now we muſt know that the ſelf ſame fruits which belong to a juſtified eſtate (becauſe none are juſtified but thoſe who are reconciled) appertain to a reconciled eſtate. The Apoſtle ſett's them forth [z] *Rom.* 5. 1, 2, 3, 4. *Therefore being juſtified by faith, we have peace with God through our Lord Ieſus Chriſt: By whom alſo we have acceſſe by faith into this grace, wherein we ſtand, and rejoyce in hope of the glory of God. And not onely ſo, but we glory in Tribulation alſo, knowing that Tribulation worketh patience, and patience experience, and experience hope.* Likewiſe the fruits of the Spirit belong to every reconciled Perſon, and by them as a touch-ſtone he ought to examine himſelf. The Apoſtle names one Catalogue, [a] *Eph.* 5. 9. Viz. *Goodneſſe, and righteouſneſſe, and truth*: and he mentions another much larger, [b] *Gal.* 5. 22, 23. Viz. *Love, joy, peace, longſuffering, gentleneſſe, goodneſſe, faith, meekneſs, temperance.* Here then is the great triall, whether the life and converſation be ordered aright? Whether the converſation be *in* [c] *all holy converſation and Godlineſſe?* Whether the new Creature exert it ſelf through a mans whole life? Whether a holy profeſſion be adorned by a holy converſation? Now if in truth and ſincerity affirmative anſwers can be given to theſe Queſtions, then without doubt ſuch Perſons have Intereſt in this Reconciliation by Jeſus Chriſt.

[z] Rom. 5. 1, 2, 3, 4. *His oſtendit competere quacunque plenissime juſtificatis & in gratiam Dei repoſitis tribui poſſunt, eoque probat hac fide Evangelii Domini noſtri Ieſu Chriſti juſtificationem haberi conſummatiſſime.* Bucer. in loc.

[a] Eph. 5. 9.

[b] Gal. 5. 22, 23.

[c] 2 Pet. 3. 11.

But

But I ſhall adde no more to theſe Characters; I conceive that whoſoever can produce theſe tokens, hath a ſure and undoubted title. What yet remains is (as I promiſed you) to excite you all by ſome moving conſiderations, to make it your grand worke and buſineſſe to get aſſureance of your reconciled eſtate, which is the buſineſſe of the greateſt concernment.

Motive 1. Conſider the riches of mercy & bowells opened towards fallen man, and denyed to the fallen Angels.

As for Motives, 1. Let us conſider of the riches of mercy, and bowells opened towards fallen man, which were utterly denyed towards fallen Angels. And this conſideration heightneth the great contrivance of this Reconciliation, in that it was from all eternity: Adde hereunto that God himſelf was firſt in the tender and contrivance of this great work. Man neither could nor would make up ſo great a breach. It tranſcended the Sphere of his capacity. Had *Adam* and all his poſterity joyned all their heads together, they could not underſtand what way and means to undertake to make up ſo great a breach. But God the Father out of the riches of his mercy found out a way, even a new & living way by Jeſus Chriſt. The Angels were paſt by, they fell once and that irrecoverably, without any hope of reinveſting themſelves in their firſt eſtate. For Chriſt ſhed not one drop of bloud for them, *He* [d] *took not upon him* (ſaith the Apoſtle) *the nature of Angels, but the ſeed of Abraham.* Yet notwithſtanding the riches of Gods mercy are inhanced toward fallen man, becauſe the promiſed ſeed, even that [e] *the ſeed of the woman ſhould break the Serpents head,*

[d] Heb. 2. 16. ἐπιλαμβάνεται ſignifieat *arripere, apprehendere manum injicere.* B. Andrews. *Cura, ſollicitudo, labor, feſtinatio pro ſalute generis humani ea una voce ſignificatur,* Hyperius in loc.

[e] Gen. 3. 15.

head, was proclaim'd in Paradiſe, and appropriated unto mankind.

Secondly conſider the great and ineſtimable price paid to purchaſe peace and Reconciliation. And what was that price, but the price of bloud? And this is called in Scipture, [f] *the Bloud of God*: Yet in ſuch expreſſions we are to underſtand a communication of Idioms. This bloud was the bloud of ſprinkling, which [g] *Speaketh better things then the bloud of Abel.* This was the bloud of *the immaculate Lamb ſlain frō the Foundation of the World.* Becauſe [i] *without ſhedding of bloud there was no remiſſion*, Chriſt therefore took upon him humane nature. There are two great ſignificant words which evidently declare his humane nature: one word is Ἐσκήνωσι [k] Joh. 1. 14. He picht his Tent or Tabernacle amongſt us: The other word is Ἐκένωσι [l] Phil. 2. 7. He emptyed himſelf, or *made himſelf of no reputation.* And verſ. 8. we read of the higheſt degree of Chriſts humiliation, in that *he became obedient unto death, even the death of the Croſſe.* Thus Chriſt hath made a compleat ſatisfaction, by doing and ſuffering all that the Father required. And now Chriſt [n] *ſitteth at the right hand of God who alſo maketh interceſſion for us.* And we have a ground of ſtrong conſolation further laid down [o] Heb. 7. 25. *Wherefore he is able alſo to ſave them to the uttermoſt, that come unto God by him, ſeeing he ever liveth to make interceſſion for them.* There's a word of great importance Παντελὲς, which (as a * learned Authour obſerves) ſignifieth all manner of perfection. This ſheweth ſuch an abſolute perfection, that nothing elſe can be deſir'd, nothing can be added. And wherin doth this all-ſufficient ſaviour ſhew himſelf to be

Mot. 2. Conſider the great price paid to purchaſe peace and reconciliation.

f Act. 20. 28.
g Heb. 12. 24.
h Rev. 13. 8.
i Heb. 9. 22.

k Joh. 1. 14.
l Phil. 2. 7. V. 8.

n Rom. 8. 34.

o Heb. 7. 25.

* Παντελὲς *omnimodam ſignificat perfectionem.* Camero in Myroth.

so? We have an answer, & strong proof drawn from Christs intercession in the following words where it is said, That *he ever liveth to make* * *Intercession for them.* This Scripture is a fort Royal and impregnable nothwithstanding all the batteries that *Socinian Hereticks* make against it.

* Εἰς τὸ ἐντυγχάνειν non dicit ut offerat, hoc enim semel fecit, sed superest altera sacerdotii pars nempe Interpellatio. Beza. Mor 3.

But I proceed to a third motive drawn from the willingnesse of God to be reconciled. Wherefore he sends his messengers upon this errand to perswade people to embrace Articles of peace. The Lord entrusts his Ministers with the *word of reconciliation*, which is the Doctrine of the everlasting Gospel. And they spend their Spirits and lay forth their strength to the uttermost, woing, intreating and exhorting people, to submit unto Christs Scepter, and through him to make their peace with God the Father. Now the Spirit of God strives in the Ministery of the word. It's a most terrible judgement when Gods Spirit refuseth to strive any longer with a people. And this is threatned, p *Gen.* 6. 3. *And the Lord said my Spirit shall not alwayes strive with man* (*i. e.*) The Lord will not alwayes dispute, chide, and argue the case with a people, the Lord will not alwayes strive by the Ministery of his servants, such as were *Enoch*, *Noah* and *Methusalah* who lived the longest and died but the year before the flood. God will not alwayes suffer his Spirit to be grieved, and the motions thereof slighted: Neither will God alwayes suffer the faithfull labours of his Ministers to be neglected. * Some render the word *Lo-jiddon non vaginabit.* He will not alwayes put his sword into the scabberd, but he will draw it out and fight against his Enemies. And oh that you would all

Drawn from the willingness of God to be reconciled.

p Gen. 6. 3.

* *Pagninus, Grotius.*

all consider in your most serious composed thoughts, that now you hear as it were a voice behind you saying; *This is the way walke in it*: This voyce is the Spirit speaking in the written word (for the Spirit speaks according to the word). Now by all the woings and whispers of the Spirit, and by the unwearied labours of the faithfull Ambassadours of the Gospel you are entreated to consult the eternall benefit of your immortall souls. Now the voyce of the Turtle is heard in the Land: Manna falls round about your Tents: The spirituall Manna of the word is plentifully rained down amongst you. You never had more frequent, never more profitable preaching. Now the Spirit moves by the Ministery of the word. And the Lord expostulates the case, q *Why will you die O house of Israel?* The Lord delights not in your blood so he professeth r vers. 32. *For I have no pleasure in the death of him that dyeth saith the Lord God: Wherefore turn your selves and live ye.* Now the Lord Jesus knocks at the doors of your hearts, and waits for admission. He waits to be gracious, and even waits till his locks be wet with dew. He invites himself to be thy guest, and he invites thee to come unto him, and he will entertain thee with a banquet of love. Now herein appears the great and wonderfull condescension of our gracious God, who to shew his willingnesse to be reconciled, is himself first in the motion. We sought not to him (though we were the offenders) but he sought unto us. Hence appears how abundant in loving-kindnesse and mercy the Lord is towards us, even alwayes before hand with us in mercy, notwithstanding we unthankfull wretches

q Ezek. 18. 31

r Ver. 32.

are behind hand with him in duty. The Lord convinceth all the World, and ſtops the mouths of Cavillers, that he is not ſo auſtere (as ſome men miſunderſtand him) but he ſeeks to us firſt, and *is* [s] *not willing that any ſhould periſh but that all ſhould come to repentance.* A greater gift the Father could not give then his beloved Son, yet he ſent him out of his boſome, *the Son in whom he was well pleaſed*: not to reign according to the ſtate of earthly Kings, but *to be as* [t] *one that ſerveth*, and not to ſave his life, but to lay down his life as a ranſome for all thoſe that were given him of the Father. Aud to this very end and purpoſe Chriſt came, [v] *That he might ſeek and ſave that which was loſt.* We were all loſt in the old *Adam*, and there was no way of recovering our ſelves, but by ſeeking after our Intereſt in the new *Adam*; yet we would not ſeek him, we ran away from him, and when he invited, we made excuſes and would not come: when he knockt we bolted the dore, when he called we would not anſwere. But Jeſus Chriſt in the day of his power makes us *a* [w] *willing people*, or a people of willingneſſe (as the originall expreſſeth it.) Now Chriſt's great errand was to ſeek us when we were altogether loſt, and when he found us he beſeeched us by the Miniſtery of his Ambaſſadous that we would *be reconciled unto God.*

s 2 Pet. 3. 9.

t Mat. 3. 17.

v Mat. 18. 11.

w Pſal. 110. 3

Mor. 4. Reconciliation once made is made for ever.

Fourthly, conſider Reconciliation once made for us by Jeſus Chriſt with the Father is abiding and permanent. There will be no breakings out again. The Reconciliation once made is made for ever, and the Foundation of it is the Faithfullneſſe of God. Here is a God [x] *keeping covenant*, [y] *faithfull*

x Pſal. 89. 28, 34.

y Heb. 10. 23.

that

that hath promiſed, his y *promiſes are yea and Amen.* The covenant of God is z an *everlaſting covenant*, it's a *covenant of* a *ſalt*, and the love of God is b *everlaſting*: And Chriſts love is c *to the end*: Chriſts prayers and Interceſſion are everlaſting (as in the place forecited, Heb. 7. 25.) So that hence we may conclude that once juſtified and for ever juſtified, once reconciled and for ever reconciled. Let us on our part labour to get aſſurance of our reconciled eſtate, and more evidences and manifeſtations thereof unto our own ſouls, and ſo we ſhall reap the greater comfort. As for Gods part there's no poſſibility of failing, he never was, nor will be worſe then his word. He is truth it ſelf, and he glories in that attribute of truth, that he is faithfull in all his promiſes. Balaam though a mercenary Prophet gives a true atteſtation d *Numbers* 23. 19. *God is not a man that he ſhould lye, neither the Son of man that he ſhould repent: hath he ſaid and ſhall he not do it? or hath he ſpoken and ſhall he not make it good?* Such then as hold the Saints Apoſtaſie (as *Petrus Bertius* doth, the Frontiſpice of whoſe book viz. *Apoſtaſia ſanctorum*, ſeems to me to be *contradictio in adjecto*) and others both of the *Popiſh* and *Arminian* faction now adayes, do highly derogate from the faithfullneſſe of God, and are the greateſt adverſaries unto the conſolation of Gods Children, by making them ſad whom God would not have made ſad. Among many there's one ſpeciall Scripture, which overthrows all the Arminian Cavils in this particular. Here let us fix and (through Gods grace) reſolve never to ſtart a jot from that truth delivered by our ſaviour, e *Ioh.* 10. 28. *And I give unto them eter-*

y 2 Sam. 23. 5
a 2 Chr. 13. 5.
b Jer. 31. 3.
c Joh. 13. 1.
d Numb. 23. 19.
e Joh. 10. 28.

eternall life, and they ſhall never periſh, neither ſhall any man pluck them out of my hand. Here's our ſtrong hold, that our perſeverance is not in our own but in Chriſts keeping: And the perpetuity of a Saints condition depends not upon his free will (which is an Ægyptian reed and is deceitfull) but upon free grace, upon Chriſts Interceſſion: And there is [f] help laid upon him that is mighty, and Chriſt is the rock of Ages, here is ſecurity enough, here we may ſafely venture all. He hath ſaid it (and theres enough in that promiſe) *He will never leave thee nor forſake thee.*

[f] Heb. 13. 5. οὐ μὴ σε ἀνῶ οὐδ' οὐ μή σε ἐγκαταλίπω.

Fifthly and laſtly (and with this particular I ſhall conclude) conſider ſeriouſly, for ought either you, or I, or any other can diſcern, this may be the laſt offer and tender of Goſpell-reconcilation that ever may be vouchſafed unto you. If you ſtop your ears, and refuſe to give audience unto Chriſts Ambaſſadours this day, for ought any of us knows, their commiſſion may be expired, and quite out of date to morrow. In a ſhort time the moſt holy, induſtrious, and faithfull Ambaſſadour may have his *Quietus eſt.* Chriſt may ſay to him [g] *Well done good and faithfull ſervant, enter into the joy of thy Lord.* As then you deſire that the Miniſters of Jeſus Chriſt may give up their account [h] *with joy and not with grief*, let it be your wiſdome and care in this very day (which may be a criticall day) to entertain thoſe things which concern your everlaſting peace. Now you enjoy Sabbaths, the deſire of dayes, the Ordinances the [i] *feaſt of fat things*: yet your eyes behold your teacher, the door of the Sanctuary is yet opened, and a [k] *nail is yet left in the holy place*: you

Mot. 5. This may be the laſt time of tendring terms of Reconciliation.

[g] Mat. 25. 21.

[h] Heb. 13. 17.

[i] Iſa. 25. 6.

[k] Ezra 9. 8.

you have bread in the morning, and in the evening, and more plenty of ſpirituall food on the Sabbath day and week dayes, then heretofore. Much is given unto you, and much is required from you. Where God hath ſown ſo liberally, he expects as plentifull an harveſt. Now you hear the joyfull ſound, even the word of reconciliation and the ſubſtance of our Embaſſie is to intreat you to conſider the value and dignity of your Heavenly born ſoules, and to ſeek after reconciliation, otherwiſe you are undone to all eternity. Now Chriſt holds out a white flag for a parley of peace, now the King of Heaven holds out the golden Scepter, O come & touch the top thereof & live: The Portcullis is not yet let down: The Iudge hath not yet vailed his face: The door of hope is not yet ſhut up; the holy Ghoſt calls: [l] *Seek the Lord whileſt he may befound, call upon him whileſt he is neer,* [m] *Now is the day of ſalvation.* None of us can promiſe to our ſelves a morrow, no not the leaſt moment of time: and if we neglect this golden opportunity, and ſeaſon of grace offered, wee may never live to have another tendred unto us. All the World cannot call back the leaſt minute of time, when once it is paſt, it's like a ſwift ſtream, or an arrow out of a bow not to be recalled. Wherefore as you conſult the eternal good of your immortal ſouls be intreated to improve all the prizes and Talents that God puts into your hands to get Wiſdome withall. When the Lord bids you ſeek his face, O that your hearts with all readineſſe might return this anſwere, [n] *Thy face Lord will I ſeek.* God hath put this word into my mouth, and here fixt my thoughts, (after I had ſeverall

[l] Iſa. 55. 6.

[m] 2 Cor. 6. 2. *Nemo tam dives habuit faventes craſtinũ ut poſſit ſibi polliceri.*

[n] Pſal. 27. 8.

ſeverall other ſubjects in my eye and) hath ſent me on this very errand to treat on this great Theame, of reconciliation unto God. And now what meſſage ſhall I return unto him that hath ſent me? What account ſhall I give at the laſt day of the entertainment of this word? What ſhall I ſay more? You have life and death ſet before you this day viz. The happineſſe of a reconciled eſtate, and the miſery of an unreconciled eſtate; O that the Lord would engage you all to make the better choyce by hearknig unto this word of reconciliation, and unfainedly embracing the ſame, and ſo your ſouls ſhall live.

o Tim. 2.70. o *Conſider what I have ſaid, and the Lord giue you underſtanding in all things.*

FINIS.

